



جنات کا بادشاہ

# KING OF JINNS

(with some Marvels of Ghaus-e-A'zam روحانی عالم)

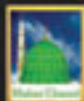
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the founder of Dawat-e-Islami Allamah Maulana Abu Bilal کاملاً پیر و عالم

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**M** Keep watching  
adani Channel

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# King of Jinns

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abū Bilāl Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address and gain reward [Šawāb].

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# Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	ـ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'ā for reading the book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yâ Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

*(Al-Mustaṭraf, Vol. 1, pp. 40)*

**Note:** Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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# King of Jinns

No matter how lazy Satan makes you feel, read this booklet in its entirety. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, your Imān will get revitalised.

## Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Whoever recites Ṣalāt on me for two hundred times on Friday, his sins of two hundred years will be forgiven.” (*Jam’-ul-Jawāmi’-lis-Suyūfī, Vol. 7, pp. 199, Ḥadīṣ 22353*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 1. King of jinns

Abū Sa’d ‘Abdūllāh bin Aḥmad said, “Once, my daughter Fāṭimah disappeared from the roof of the house. I got worried and went to the blessed court of Sulṭān-ul-Auliyyā, Shaykh Ghaus-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and implored for help. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said,

“Go to Karkh (city) and sit in a deserted place over there during night forming a spiritual fencing (i.e. a circle) around yourself. Recite **بِسْمِ اللَّهِ** and contemplate of me. During the night, many caravans of jinns will pass by you. Their faces will be very strange but do not be frightened whatsoever. At the time of dawn, the king of jinns will come to you and ask you of your need. Tell him, “Shaykh ‘Abd-ul-Qādir Jilānī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has sent me from Baghdad and you have to search for my lost daughter.”

Therefore, I set out for Karkh and followed the instructions of Ghauš-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. During the silence of the night, terrifying jinns passed by my fencing. Their faces were so horrific that I could not endure to look at them. At the time of dawn, the king of jinns came riding on a horse along with many other jinns. He remained outside the fencing and asked me what I wanted. I said that Ghauš-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had sent me to him. Hearing that, he dismounted the horse and sat on the ground. The other jinns did the same and sat on the ground outside the fencing. I informed him about the mishap of my daughter. The king of jinns made an announcement amongst the jinns, “Who has kidnapped the girl?” Within moments, a Chinese Jinn was captured and brought forward as the culprit. The king asked, “Why did you kidnap the girl from the city of the Quṭb<sup>1</sup> of these times?” The Chinese jinn trembled and replied, “Your Highness! I fell in love with her at

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<sup>1</sup> Quṭb is a person at a very high and especial spiritual rank.



first sight.” The king ordered for beheading of the Chinese jinn and had my beloved daughter returned to me.

Thanking the king, I said, “مَا شَاءَ اللَّهُ عَزَّوَجَلَّ! You are a great devotee of Shaykh Ghauš-e-A’zam.” He replied: By Allah عَزَّوَجَلَّ, when Ghauš-e-A’zam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ looks at us, all the jinns begin to tremble. When Allah عَزَّوَجَلَّ nominates a Quṭb, all the jinns and human beings are ordered to obey him.” (*Baḥjat-ul-Asrār*, pp. 140)

## 2. True devotee of Ghauš-e-A’zam

Someone has narrated an incident which took place in Kutiyana (Gujarat, India), the ancestral village of Sag-e-Madīnah رَحِمَهُ اللَّهُ تَعَالَى عَنْهُ (author). There was a man in Kutiyana who had great admiration for Ghauš-e-A’zam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ. He used to celebrate Giyārḥwīn consistently. Another praiseworthy trait of him was that he showed a great deal of respect to Sayyids<sup>1</sup>. He used to be so kind and caring towards young Sayyids that he would pick them up, carry them around and would buy them sweets.

When he passed away and was covered in a shroud, people came to grieve but suddenly that true devotee of Ghauš-e-A’zam removed his shroud and sat upright. People were scared and were struck with panic. He cried out, “Don’t be scared, just listen to me!” When people came closer he said, “I tell you the truth that just now my Murshid<sup>2</sup>, Shaykh ‘Abd-ul-Qādir Jīlānī

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<sup>1</sup> The progeny of the Final Prophet ﷺ

<sup>2</sup> Spiritual Guide

رحمۃ اللہ تعالیٰ علیہ honoured me with his presence and said, ‘Being my disciple you died without repenting! Get up and repent!’ My soul re-entered my body so that I could repent.” After saying that, he asked for forgiveness for his sins and uttered the Kalimah<sup>1</sup>. Suddenly, his head turned to one side and he died.

Congratulations to the devotees and disciples of Ghauš-e-A’zam because the Sultan of Baghdad رحمۃ اللہ تعالیٰ علیہ has said, “My disciple, no matter how sinful he is, will not die until he repents.” (*Bahjat-ul-Asrār, pp. 191*)

### 3. Hearts in the fist

Shaykh ‘Umar Bazār رحمۃ اللہ تعالیٰ علیہ said, “One Friday, I was heading towards the Masjid with Ghauš-e-A’zam رحمۃ اللہ تعالیٰ علیہ. I thought that to be quite strange that whenever I go to the Masjid on Fridays with my Murshid, people gather around to say Salām to him or to shake his hand and it becomes extremely difficult to continue walking; but today, no one is even paying attention (to him). As soon as the thought invoked in my mind, Ghauš-e-A’zam رحمۃ اللہ تعالیٰ علیہ looked at me with a smile.

Suddenly, people started rushing to shake hands with the Sultan of Baghdad رحمۃ اللہ تعالیٰ علیہ. There were so many people that a huge crowd interfered between me and my kind Murshid رحمۃ اللہ تعالیٰ علیہ. Now I thought to myself it was much better before. As soon as it appeared in my mind, he رحمۃ اللہ تعالیٰ علیہ said, ‘O ‘Umar! It was you

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<sup>1</sup> Article of faith

who desired the crowd. Don't you know that the hearts of the people are in my fist! If I want, I can lure their hearts towards me and if I want, I can turn them away.' (*Bahjat-ul-Asrār*, pp. 149)

*Kunjiyān dil kī Khudā nay tujhāy dīn aīsī kar,*

*Ke yeḥ sīnā ḥo maḥabbat ka khazānāḥ tayrā*

*Allah gave the keys to the heart in your hand*

*With your love and devotion, make our hearts stand*

#### 4. Help me Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Shaykh Bishr Qarzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Once, I was [travelling] with a business caravan along with 14 sugar loaded camels. We all camped in a terrifying jungle during the night. In the first part of the night, four of my loaded camels got lost. They could not be found despite of my tireless efforts. The caravan left without me. My cameleer also remained behind with me.

The following morning, I recalled that my Murshid, Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had once said to me, "Whenever you are afflicted with an adversity or worry, call on me; اِنْ شَاءَ اللهُ عَزَّوَجَلَّ you will be relieved from that adversity." Therefore, I cried for help saying, "O Shaykh 'Abd-ul-Qādir! I have lost my camels!" Right away, I saw a saint, dressed in white clothes, standing upon a small hill towards the east. The saint gestured and I started approaching him. As soon as I approached him along with my cameleer, he disappeared. We began to look around in a surprised and confused state. All of a sudden, we saw our

four lost camels sitting at the bottom of the hill. We caught them and joined with the caravan.’ (*Bahjat-ul-Asrār*, pp. 196)

## Method of Ṣalāt-ul-Ghauṣiyyah

When Shaykh Abū Al-Ḥassan ‘Alī Khabbāz رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was told about the incident of the lost camels, he said that he was told by Shaykh Abū Al-Qāsim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he heard Shaykh ‘Abd-ul-Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saying: One who calls on me for my help in any adversity, he will be saved from it. One who calls on me in hardship, he will be relieved from his suffering. One who asks Allah عَزَّوَجَلَّ anything with reference of my name, his need will be fulfilled.

The person who prays two Rak’at Nafl Ṣalāh and in each Rak’at recites Sūrah Ikhlas 11 times after Sūrah Fātiḥah and then after paying Salām, he sends Ṣalāt and Salām on the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and then walks 11 steps towards the blessed city of Baghdad and calls out my name and asks for the fulfilment of a need, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ his need will be fulfilled.” (*Bahjat-ul-Asrār*, pp. 197)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Asking help from someone other than Allah عَزَّوَجَلَّ

Dear Islamic brothers! After reading the previous incidents, someone might think that we must only ask Allah عَزَّوَجَلَّ for help and none other than Him because when Allah عَزَّوَجَلَّ has

the ultimate power to help, why should we turn to anyone else for help? This is a very dangerous trick of Satan with which he has led many people astray. In fact Allah عَزَّوَجَلَّ has not forbidden us as regard to asking help from others, Look in the Holy Quran where Allah عَزَّوَجَلَّ has permitted us, in various verses, to ask others for help. In fact, despite Him being Omnipotent, He عَزَّوَجَلَّ Himself has asked His people for help. It is stated in the Holy Quran:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

‘If you help the religion of Allah عَزَّوَجَلَّ, He عَزَّوَجَلَّ will help you.’

(Part 26, Sūrah Muhammad, Verse 7) [Kanz-ul-Īmān (Translation of Quran)]

**Sayyidunā ‘Īsā عَلَيْهِ السَّلَام asked for help from others**

Sayyidunā ‘Īsā عَلَيْهِ السَّلَام asked his followers for help. It is stated in the Holy Quran:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ  
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

‘Īsā عَلَيْهِ السَّلَام the son of Maryam رَضِيَ اللَّهُ تَعَالَى عَنْهَا had said to the followers, “Who will help me, inclining towards Allah عَزَّوَجَلَّ?” The followers said, “We are the supporters of Allah’s religion.”

(Part 28, Sūrah Şaf, Verse 14) [Kanz-ul-Īmān (Translation of Quran)]

## Sayyidunā Mūsā عَلَيْهِ السَّلَام asked for support from the people

When Sayyidunā Mūsā عَلَيْهِ السَّلَام was ordered to go to Fir'aun for preaching, he made the following entreaty to Allah عَزَّوَجَلَّ asking for the help of a human being and requested Allah عَزَّوَجَلَّ:

وَاَجْعَلْ لِّي وَزِيْرًا مِّنْ اَهْلِيْ ۖ هٰرُوْنَ اَخِيْ ۚ اَشْدُدْ بِهٖ اَزْرِيْ ۝۳۱

“And appoint for me a viceroy from among my family. That is Hārūn (عليه السلام), my brother. Back me up with him.”

*(Part 16, Sūrah Ṭāhā, Verses 29-31) [Kanz-ul-Īmān (Translation of Quran)]*

## Pious people also help

Allah عَزَّوَجَلَّ has stated in another place:

فَاِنَّ اللّٰهَ هُوَ مَوْلٰهُ وَجِبْرِیْلُ وَصٰلِحُ الْمُؤْمِنِيْنَ  
وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظٰهِرُوْنَ ۝۴

“Then indeed Allah عَزَّوَجَلَّ is supporter; and Jibrīl عَلَيْهِ السَّلَام and the virtuous believers are also his aides; and thereafter the angels are deputed for help.”

*(Part 28, Sūrah Ṭahrim, Verse 4) [Kanz-ul-Īmān (Translation of Quran)]*

## Anṣār means ‘The Helpers’

Dear Islamic brothers! Did you see? The Holy Quran very clearly announces that Allah عَزَّوَجَلَّ is indeed the Helper, but by the grace of Allah عَزَّوَجَلَّ, Jibrīl عَلَيْهِ السَّلَام and the people that are close to Allah عَزَّوَجَلَّ (the Prophets عَلَيْهِمُ السَّلَام and the saints رَحِمَهُمُ اللَّهُ تَعَالَى) and even the angels can help. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, by now this satanic whisper that no-one can help except Allah عَزَّوَجَلَّ should have been uprooted. An interesting fact is that the people who migrated to Madīna-tul-Munawwarah from Makka-tul-Mukarramah are called Muḥājir (Immigrant Companions) and the believers who supported them are known as Anṣār (Helping Companions). Every sane person knows that the literal meaning of Anṣār is ‘Helpers.’

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Friends of Allah are alive

It is possible for Satan to make someone think that it is permissible to ask for help from someone alive but not when he is passed away. If you carefully study the following verse and the proceeding topic, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ this evil thought will be uprooted. It is stated:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ  
بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

And do not utter regarding those who are slain in Allah's cause as 'dead'; in fact they are alive, but it is you who are unaware.

(Part 16, Sūrah Baqarah, Verse 154) [Kanz-ul-Īmān (Translation of Quran)]

### Prophets عَلَيْهِمُ السَّلَام are alive

If this is the attribute of the martyrs, then how can one cast a doubt about the fact that the Prophets عَلَيْهِمُ السَّلَام, who are much higher in status than the martyrs, are also alive! Shaykh Imām Bayḥaqī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has written a booklet about the life (Ḥayāt-ul-Anbiyā) of the Prophets عَلَيْهِمُ السَّلَام and has written in Dalā'il-un-Nabūwwah that Prophets عَلَيْهِمُ السَّلَام are alive like the martyrs and are with Allah عَزَّوَجَلَّ. (Al-Ḥāwī-lil-Fatāwā, Vol. 2, pp. 263) (Dalā'il-un-Nabūwwah, Vol. 2, pp. 388)

### Saints رَحْمَةُ اللَّهِ تَعَالَى are alive

Shaykh Shāḥ Waliyullāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated about the high status of Ghauṣ-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in chapter 11 of Ḥam'at. "That he is Shaykh Muḥiyyuddīn 'Abd-ul-Qādir Jilānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has the authority in his blessed grave like the living (i.e. he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is authoritative just like the living). (Ḥam'at, pp. 61)



Anyhow, the Prophets عَلَيْهِمُ السَّلَام and the saints رَحِمَهُمُ اللَّهُ تَعَالَى are alive and we do not ask for help from the dead but from the ones who are alive and we believe them to be helpers by the grace of Allah عَزَّوَجَلَّ. Without the bestowal of Allah عَزَّوَجَلَّ, the Prophet or Saint can neither give anything nor can he provide any sort of help.

**Imām-e-A'zam رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ asked help from the Holy**

**Prophet ﷺ**

The Imām of millions of followers of the Ḥanafī School, Shaykh Imām-al-A'zam Abū Ḥanīfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ makes an entreaty for help in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, in 'Qaṣīdah-e-Nu'mān':

يَا أَكْرَمَ الثَّقَلَيْنِ يَا كَنْزَ الْوَرَى      جُدْنِي بِجُودِكَ وَأَرْضْنِي بِرِضَاكَ  
أَنَا طَامِعٌ بِالْجُودِ مِنْكَ لَمْ يَكُنْ      لِأَبِي حَنِيفَةَ فِي الْأَنَامِ سِوَاكَ

‘O the one! Who is better than all humans and jinns and who is the treasure of Allah عَزَّوَجَلَّ, please give me from what Allah عَزَّوَجَلَّ has bestowed on you and make me happy like Allah عَزَّوَجَلَّ has pleased you. I am a candidate for your shower of generosity. There is no one for Abū Ḥanīfah in the entire creation except you.’

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Imām Būṣirī رَحْمَةُ اللهِ تَعَالَى asked for help

Shaykh Imām Sharaf-ud-Dīn Būṣirī رَحْمَةُ اللهِ تَعَالَى has requested for help from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his well known ‘Qaṣīdah-e-Burdaḥ’ and said:

يَا أَكْرَمَ الْخَلْقِ مَا لِي مَنْ أَلُوذُ بِهِ سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

‘O You, the best of the Creation! I do not have anyone else except you, in whom I may get refuge, in the times of trouble.

(Qaṣīdah-e- Burdaḥ, pp. 36)

Imdādullāh Muḥājir Makkī رَحْمَةُ اللهِ تَعَالَى has requested in his book of poetry entitled ‘Nālah-e-Imdād:’

Lagā takyahḥ gunāḥaun kā paṛā dīn rāt sautā hūn  
Mujḥay khuwāb-e-ghaflat say jagā do Yā Rasūlallāh ﷺ

*I remain asleep day and night resting on pillow of sins  
Wake me up from the dream of heedlessness Yā Rasūlallāh ﷺ*

## 5. Ewer turned towards Qiblaḥ

Once, a group of saints رَحْمَةُ اللهِ تَعَالَى from Jilān visited the blessed court of Shaykh Ghaus-e-A’ẓam رَحْمَةُ اللهِ تَعَالَى and saw that his ewer (pot used for ablution) was not pointing towards the Qiblaḥ (so they informed Ghaus-e-A’ẓam رَحْمَةُ اللهِ تَعَالَى about that). He رَحْمَةُ اللهِ تَعَالَى cast a wrathful glance at his servant who could not bear the severity of the Shaykh’s look and consequently fell to the ground and

trembled to death. Ghauš-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then looked towards the ewer and ewer itself turned towards the Qiblah.

(Bahjat-ul-Asrār, pp. 101)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Keep the ewer facing towards the Qiblah

O devotees of the Sultan of Baghdad! Undoubtedly, love par excellence is to follow each and every action of those we adore and admire. Therefore, if possible, we should always keep the ewer used for Wuḍu pointing towards the Qiblah. Muḥaddiṣ-al-A'zam Pakistan Maulānā Sardār Aḥmad Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to keep his ewer and his slippers facing the Qiblah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I, Sag-e-Madīnāh عَفِي عَنْهُ (author) make an ardent effort to follow the footsteps cast by both of these saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by keeping the ewer and the slippers facing the Qiblah. In fact, I wish to place everything facing the Qiblah.

## An account regarding the one who sat facing the Qiblah

Dear Islamic brothers! If possible, we should also develop a habit of facing the Qiblah because there are many blessings of doing so. Shaykh Imām Burhān-ud-Dīn Ibrāhīm Zarnūjī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reported: Two students travelled abroad to seek religious knowledge. Both of them were in the same grade, when they

returned home, one of them had become a very knowledgeable religious jurist whereas the other remained ignorant.

The eminent scholars of the city began pondering over the reason. When careful observations of their ways of learning, manners of revision, conversation, manners of sitting etc. were taken into account, they surprisingly came upon the fact that the student who returned as a religious jurist had a habit of facing the Qiblaḥ whenever he sat while the other student always sat with his back towards the Qiblaḥ.

Therefore, the respected scholars and jurists رَحْمَةُ اللَّهِ تَعَالَى unanimously agreed that the fortunate one has become a scholar due to the blessings of facing the Qiblaḥ as it is Sunnaḥ to do so. (*Ta'līm-ul-Muta'allim*, pp. 68)

### 13 Madanī pearls to sit facing the Qiblaḥ

1. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ usually used to sit facing the Qiblaḥ. (*Iḥyā-ul-'Ulūm*, Vol. 2, pp. 449)

### Three Aḥādīṣ of the Noble Prophet ﷺ

- i. The best of all the gatherings is the one in which the participants sit facing the Qiblaḥ. (*Mu'jam Awsaṭ*, Vol. 6, pp. 161, Ḥadīṣ 8361)
- ii. Everything has its dignity and sitting has the dignity in facing Qiblaḥ. (*Mu'jam Kabīr*, Vol. 10, pp. 320, Ḥadīṣ 10781)

- iii. Everything has supremacy and gatherings have the supremacy to sit facing the Qiblaḥ. (*Mu'jam Kabīr, Vol. 2, pp. 20, Ḥadīṣ 2354*)
2. It is Sunnaḥ for Muballighīn and educators to have their backs towards the Qiblaḥ so that the listeners (learners) can sit facing towards the Qiblaḥ. Hence, Shaykh Ḥāfiẓ Sakhāwī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, “The reason why the Merciful and Generous Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had his blessed back towards the Qiblaḥ was to allow the attendants to face the Qiblaḥ.” (*Al-Maqāṣid-ul-Ḥasanah, pp. 88*)
3. Sayyidunā ‘Abdullaḥ bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ often sat facing the Qiblaḥ. (*Al Adāb al Mufrad, pp. 291, Ḥadīṣ 1137*)
4. While teaching the Noble Quran, you should sit with your back towards the Qiblaḥ with the intention of following the blessed Sunnaḥ. Dars-e-Nizāmī teachers should also do the same with the intention of Sunnaḥ and in order to let students face the Qiblaḥ. Educate students the Sunnaḥ, philosophy and intention of sitting in this manner and gain many rewards and blessings. Try to sit facing the Qiblaḥ when you are not teaching.
5. Religious students should sit facing the Qiblaḥ so that they are also facing the teacher otherwise it might be difficult for them to understand [the lesson].

6. It is Sunnah for the Khātīb to give the sermon with his back towards the Qiblah and it is desirable that the listeners face the Khatīb.
7. When reciting the Holy Quran, reading religious books, writing Fatāwā, compiling and authoring books, supplicating, doing Ṣikr, reciting Ṣalāt and Salām, or generally whenever sitting down or standing, if there is no religious hindrance, try to develop a habit to sit facing the Qiblah all the time and reap many rewards. (If you are within 45 degree of Qiblah you will be considered as facing the Qiblah).
8. If possible, place the table, chair etc towards the Qiblah so that whenever you sit, you [automatically] face the Qiblah.
9. If you just happen to sit facing the Qiblah without intending to gain rewards then you will not be rewarded, therefore one should always make good intentions; for instance: (1) gaining virtues for the afterlife, (2) following the Sunnah, (3) I am facing the Ka'bah in its honour and reverence. When studying Islamic books and Islamic lessons you should include this intention as well that by acting upon the Sunnah of facing the blessed Qiblah, I will receive the blessings of religious knowledge إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.
10. In many countries such as, Pakistan, India, Nepal etc, whenever one faces the Qiblah, he also faces Madīnah

Munawwarah [as they fall in the same direction]. Therefore the intention of facing Madīnah-tul-Munawwarah to pay respect should be included.

*Baithmay kā ḥasīn qarīnah ḥay*  
*Rukh udḥar ḥay jidḥar Madīnah ḥay*  
*Dono ‘ālam kā jo nagīnah ḥay*  
*Meray Āqā kā woḥ Madīnah ḥay*  
*Rū barū mayray Khāna-e-Ka’bah*  
*Aur afkār mayn woḥ Madīnah*

*A beautiful way to sit is that you face towards Madīnah which is the jewel in both the worlds i.e. My Master’s blessed city, Madīnah. Right in front of me is Ka’bah and in my thoughts is Madīnah.*

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## The Baghdādi remedy

On the night of 11<sup>th</sup> of Rabi’-ul-Ghauš (4<sup>th</sup> month of the Islamic calendar), recite the 11 names of Shaykh Ghauš-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (Recite Ṣalāt-‘Alan-Nabī 11 times before beginning and in the end), blow on 11 dates and eat in the same night. Safety will prevail from all adversities إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ for the entire year. The 11 names are given below:

يَا شَيْدُ مَعْى الدِّين	2	يَا سَيِّدُ مَعْى الدِّين	1
يَا مَوْلَانَا مَعْى الدِّين	4	يَا مُحَمَّدُوم مَعْى الدِّين	3
يَا دُرُوشُ مَعْى الدِّين	6	يَا خَوَاجَه مَعْى الدِّين	5
يَا سُلْطَانُ مَعْى الدِّين	8	يَا شَاهُ مَعْى الدِّين	7
يَا غُوثُ مَعْى الدِّين	10	يَا قُطْبُ مَعْى الدِّين	9
يَا سَيِّدَ السَّادَاتِ عَبْدَ الْقَادِرِ مَعْى الدِّين			11

### Madani marvel of the Baghdādī remedy

The summary of the statement of an Islamic brother is as follows: A Sunnah-inspiring Ijtima' was held by Dawat-e-Islami on the occasion of 11<sup>th</sup> Rabī'-ul-Ghauṣ, 1425 A.H. (2003).

During the Sunnah-inspiring bayān, the Baghdādī remedy was told. After the Bayān, Islamic brothers were being initiated into the Spiritual Lineage of Qādiriyyah Razawīyyah. Suddenly, I felt drowsy. When my eyes were closed, I saw that Shaykh Ghauṣ-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is sitting with a brightened face and has spread his shawl. I held the shawl and felt that many others are also holding the shawl but I was unable to see any of them! I repeated the words to become the disciple. As soon as the initiation was over, I requested in the blessed court of Ghauṣ-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: 'My wife is in labour and in terrible pain. The doctor has recommended surgery; kindly relieve me of this distress.' He replied, 'Act upon the Baghdadi remedy.' I



respectfully asked, ‘O my dearest Murshid! It’s too late now as the Baghdādī remedy must be completed in the night.’ Then he replied, ‘You are allowed to carry it out in the day, before the end of the day and **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will be bestowed with twins without surgery. Keep your children’s names Ḥassān and Mushtāq respectively. Both of them will be under my protection.’ I did as instructed and made my wife eat the 11 dates accordingly.

**اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! The response manifested immediately and the pain diminished. Then, in due time, she delivered without any complications. I swear that I was blessed with twins as Ghauṣ-e-A’ẓam **رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ** had revealed to me and I kept their names Ḥassān and Mushtāq respectively.

### Jilānī remedy

Take 3 dates on the night of 11<sup>th</sup> Rabī’-ul-Ghauṣ; recite one time Sūra-e Fātiḥah, one time Sūra-e-Ikhlās, then recite:

**يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِي شَيْئًا لِلَّهِ الْمَدَدُ**

(Ṣalāt-‘Alan-Nabī once before and after) and blow on a date. Repeat the recitation and blow on 2<sup>nd</sup> and 3<sup>rd</sup> date respectively. It’s not necessary to eat dates in the same night. These dates can be eaten anytime and at any day. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** It will provide relief for all stomach diseases such as stomach ache, constipation, gas trouble, ulcer, vomiting etc.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَتَقَرَّبُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِشَوَادِهِ الرَّخِصِ الْمُبْدِي

# The Blossoming of Sunnah

By the Grace of Allah ﷻ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madinah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world"** إِنَّ شَاءَ اللَّهُ ﷻ.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah إِنَّ شَاءَ اللَّهُ ﷻ.

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